THE Christian Faith

Of the People of GOD, called in Scorn,

QUAKERS

In *Rhode-Island* (who are in Unity with all faithfull Brethren of the same Profession in all parts of the World)

VINDICATED

From the Calumnies of *Christian Lodowick*, that formerly was of that Profession, but is lately fallen there-from,

As also from the base Forgeries, and wicked Slanders of *Cotton Mather*, called a Minister, at *Boston*, who hath greatly commended the said *Christian Lodowick*, and approved his false Charges against us, and hath added thereunto many gross, impudent and vile Calumnies against us and our Brethren, in his late *Address*, so called, to some in *New-England*, the which in due time may receive a more full answer, to discover his Ignorance, Prejudice and Perversion against our Friends in general, and *G. K.* in particular, whom he hath most unworthily abused.

To which is added, some Testimonies of our Antient Friends to the true Christ of God; Collected out of their printed Books, for the further Convincing of our Opposers, that it is (and hath been) our constant and firm Belief to expect Salvation by the Man Christ Jesus that was outwardly crucified without the Gates of *Jerusalem*.

Printed and Sold by *William Bradford* at *Philadelphia* in *Pennsylvania*, in the Year 1692.

Our Sincere Christian Belief is plainly asserted in the following Particulars, *viz.*

1. *Concerning Jesus of Nazareth, the true Christ of God, as he is True and Perfect God, and True & Perfect Man.*
2. *Concerning his Conception, Birth, Life, Death and Sufferings, Resurrection, Ascention, Intercession, and Coming again and Appearance to Judge the Quick and the Dead at the Day of Judgment in his glorified Body. And the Resurrection of the Dead, at what Time attained.*
3. *Concerning his being a most acceptible Offering and Sacrifice to God for the sins of the whole World.*
4. *Concerning the True Faith in Christ, how it respecteth him both as without us in the Fullness, and as within us in the Measure, whole & undivided, being one Lord Jesus Christ.*
5. *Concerning the Distinction betwixt the devout* Gentile *and* Christian, *and how the Christian Dispensation far excelleth that of either Jews or Gentiles, and the Dignity of* Christianity *above the most Refined and Devout* Gentilism.
6. *Concerning a twofold inward Ministration of the Light and Spirit of God and Christ, and the state of Servants and Sons.*
7. *Concerning the great Benefit of the holy Scriptures, and how they are made Instrumental to our Christian Faith and Knowledge.*
8. *And lastly, Concerning the Possibility of the Salvation of Honest and Conscientious* Gentiles *by Jesus Christ.*

The *Christian Faith* of the People of God called *Quakers*, Vindicated from the Calumnies of *Christian Lodowick*.

WHereas *Christian Lodowick* hath given forth several Papers, Challenging all these belonging to *Newport* Meeting, who speak in the Meetings of the People called *Quakers*, and that within these few dayes past he hath renewed his Challenge, accusing the *Foundation of their Gospel, Faith, Doctrine and Religion, to be unscriptural, false and naught, shaken and Sandy*, and challanging them to appoint one of their Number to dispute with him.

These are to give Notice to all sober People and Neighbours, that these so challenged by him, having taken his Challenge into consideration, and finding many things in it falsly and perversly stated, which they could not own, (so stated by him) to be the Foundation of their Faith, &c. did meet with him at the House of *Walter Clark* in *Newport* in *Rhode-Island*, the 18*th* of the 4*th* Month, 1691. in order to have things fairly stated, that if any did dispute with him, they might know before hand, what he was to dispute against, but they could not procure him to allow of this; but after that some of the things, charged by him in his Papers, began to be discoursed of, in order to a fair and right stating of them, he would not hear of it, but went away.

And whereas divers of us challenged by him, declared sincerely before many People there assembled on the said day, their sincere Faith as concerning the *Lord Jesus Christ of Nazareth*, and what the holy Scriptures testifie of him, yet he did continue to accuse them still, as *Denying the True Christ*, alledging, *they had another Sence than the Scripture words did bear, and that his Sence was True, but their Sence was False, appealing to their Consciences whether it was not so*: Thus making himself Judge over our secret Thoughts, as having a secret sence in our Thoughts of Scripture words, contrary

trary to the true ſence of them, though we have not given him, or any other, occaſion to judge ſo raſhly and uncharitably of us; and our Conſciences bear us witneſs, in the ſight of God, that we do ſincerely believe and think as we ſpeak, when we ſay, according to the holy Scripture, That *Jeſus of Nazareth* is the true Chriſt of God, and the only true Saviour, and there is no other Name given under Heaven, whereby men muſt be ſaved; and that this ſame Jeſus was in fullneſs of Time born of the Virgin, called *Mary*, being conceived of the holy Ghoſt, who dyed for our ſins, and roſe again for our Juſtification; and by his Death on the Tree of the Croſs, was a moſt acceptable Offering and Sacrifice to God for the ſins of the whole World, having taſted Death for every man, and given himſelf a Ranſom for all. And we believe, that Chriſt was God manifeſt in the Fleſh, even in that Body of Fleſh in which he did ſuffer Death on the Croſs, and that the fullneſs of the Godhead dwelt Bodily in him, and doth ſtill dwell Bodily in him, and that of his Fullneſs we all receive, and Grace for Grace. And we alſo believe, according to holy Scripture, that Chriſt's Body that was crucified on the Tree of the Croſs, was raiſed again on the third day, and after forty dayes did aſcend into Heaven in the ſight of the Diſciples, and who is exalted at the right Hand of God, and ever liveth to make Interceſſion for us, and that Chriſt hath his Body in Heaven a moſt glorious Body, not changed in Being or Subſtance, but in Condition & Manner of Being; and that Chriſt is true and perfect God, and true and perfect Man, the Son of God, begotten of God from Everlaſting, glorified with the Father before the World began, and alſo begotten of God in the Womb of the Virgin, called *Mary*, and born of her in the fullneſs of time, the Son of *Abraham*, the Son of *David*, who took not on him the Nature of Angels, but the Seed of *Abraham*, and which he ſtill hath; and that Chriſt, as Man, hath both Soul and Body, and his Manhood is moſt excellently and wonderfully United with his Godhead, yet his Manhood is not his Godhead, nor is his Body that he had of the Virgin, and now hath in Heaven, his Godhead, but the Temple of it, as Chriſt called his Body the Temple, and is the Garment or Cloathing wherewith the Eternal Word did cloathe himſelf, who is that New and living Way that he hath conſecrated for us, through the Vail, that is to ſay, his Fleſh.

And we believe, That God the Father hath appointed the

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Man Christ Jesus to be the Judge of the Quick and the Dead, and that he is to come to Judge all Mankind, and that his Coming so to Judge all Mankind with the great and last Judgment is at the end of the World, the which End of the World we do believe is not come, either within us or without us, as he doth falsly charge; for the End of the World, as the Scripture declareth, it is the end of the Ages or Times of this World; for the Times and Ages of this World shall have an End; and God hath appointed a Day wherein he will judge the World in Righteousness by that Man Christ Jesus, whom he hath ordained, but of that Day and Hour knoweth no Man, as Christ hath declared, that all might be watchful.

And because, according to Scripture Testimony, we do faithfully believe, that Christ hath also inwardly and spiritually appeared in the Hearts of men, and that all true Christians do believe and own his inward Appearance and Revelation in them, as he is the Word, Light and Life in them, in various Measures and Degrees of divine Revelation, and that he is the true Light that lighteth every man that cometh into the World, and that we Testifie that all should turn to his Light in them, that convinceth of sin, and should believe in it, and obey and follow it, and that all who so do, will be led in due time to believe in him in whom the Fullness is, and to receive the benefit of Christs Death and Resurrection in the outward, therefore hath this Accuser joyned with *Thomas Hicks*, a *Baptist* Teacher at *London*, and *John Faldo*, an *Independent* Teacher, and divers others, to accuse us, as *Denying the True Christ*, because we believe and confess to Christ's inward and Outward Coming and Appearance, as if to believe and confess to Christ's Inward Coming and Appearance, were to deny his Outward, or to hold forth two Christs, which is but their great Ignorance and Unbelief, and no just Consequence of our Principle for the true Christ of God is One, and the true Christians Faith, receiveth and imbraceth him whole and undivided, and owneth his inward and outward Coming, who, as he did come without us in a state of Humiliation to suffer, and is risen and ascended into Heaven, so he will come again without us to Judge the Quick and the Dead, and all Mankind shall stand before him, the Sheep on his Right Hand, and the Goats on his Left. And there shall

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be a Resurrection of the Body, both of the Just and Unjust, that is not attained already or immediately after Death, but it is to be attained unto in the Time appointed of God, called *The Day of Judgment*. And seeing our Friends in *England* have fully answered to all these false Accusations of *Thomas Hicks* and *John Faldo*, with whom *Christian Ledowick* hath joyned, we refer to their Answers, for the further satisfaction of them who desire to have it.

And it is falsly charged upon us by *Christian Ledowick* in his Papers, *That according to our Principle, all Honest and Conscientious* Heathens *or* Gentiles, *who have not the Knowledge and Faith of Christ crucified outwardly, and risen again*, &c. *and* Jews *and* Mahometans *are in Christ as well as we, and true Christians, Believers, &c.* Nor doth this follow by any just Consequence from our Principles; for though we do affirm, That all Conscientious and Honest *Gentiles*, such as *Cornelius* was before the Faith of Christ was preached to him, have some measure of Light, from Christ, to enlighten them, and are under some Administration of the Spirit, yet it is but the first Ministration, until the Knowledge and Faith of Christ, as he dyed for our sins, and rose again, *&c.* be spiritually received; and such who have the true and saving Knowledge and Faith of Christ, as he dyed and rose again without them, spiritually receiving it by the Light and Spirit of Christ in them, and wrought in them by that mighty Power that raised Jesus our Lord from the dead, and which conformeth them to Christ, in the like Virtues of Love, Patience, Humility, Resignation, *&c.* so as to love Enemies, are only Christians, and Sons of God, of the Free Woman, having received the Spirit of Adoption, whereby they cry *Abba, Father*; but who have not this Faith of Christ crucified and raised again outwardly, spiritually received and wrought in them by the Spirit of Christ, whether they have or have not heard Christ outwardly preached unto them, are at best (however just and conscientious to the just Principle of God in them) not under the Second, and more peculiar Ministration of Gods Spirit, that maketh men worthy to be esteemed Christians, but are only under the first, and such are *held under the Custody or Safeguard of the Law, shut up unto the Faith that is afterwards to be revealed*, as *Paul* hath declared, *Gal.* 3. 23. and the state they are in under this first Ministration, is to them as the City of Refuge was to the Man-slayer

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under the Law, and whereof it was a Tipe: And this first Ministration of the Law and Light in them, (that answereth to *Moses* and the Prophets, and to *John*, who are faithful and conscientious under it) prepareth them to receive the Knowledge and Faith of Christ crucified and raised again, and fitteth them for the Second Ministration of the Spirit, that bringeth them to witness the Spirit of Adoption, and the Anointing that maketh them true *Christians*, and conformeth them to Christ in the like Virtues, so as to love Enemies, and lay down the Life for Enemies, which is more than meer honest conscientious *Gentiles*, who have not the Faith of Christ crucified and raised again, can do.

And whereas the said *Christian Lodowick* doth further accuse us, *That what we say we know of the Scriptures, we should have known, if it had never been writ, according to our Principle.* This is falsly charged upon us, as many other things in his Papers; for though we believe and say, that some things declared in Scripture, we should have known, if they had not been writ, as that there is a God, the Creator and Lord of Heaven and Earth, that requireth us and all men, by his Law and Light in us, to live soberly and righteously, and to fear, love and worship him, and divers other general things, of great use and service to men, according to *Paul's* Doctrine; *For the Invisible Things of God, even his Eternal Power and Godhead are clearly seen, being understood by the things that are made, so that they are without Excuse; for what is to be known of God is manifest within them*; yet the peculiar Doctrines and Mysteries of the Christian Faith, as that Christ should be born of a Virgin, dye for our sins, and rise again, and that he is both God and Man, and many other the like peculiar Mysteries of the *Christian Faith*, we do acknowledge, and have alwayes acknowledged, that the Doctrine of the holy Scriptures, as outwardly preached to us by holy Men, or as Read by us in the holy Scriptures, or having outwardly heard these things, have been Instrumental, by and together with the Immediate working of the Spirit of God, to beget in us the Knowledge and Faith of them, and we desire to bless God for the benefit of the holy Scriptures given us, being able to make us wise unto Salvation, through Faith in Christ Jesus; but that we prefer the Spirit to the Letter, we are not ashamed to own before all men, and that God and Christ and the

Spirit

Spirit, whom they teſtifie of, are above the Scriptures, and greater than they, we do freely acknowledge; for all outward Teſtimonies, Means, Inſtruments and Helps, ſuch as the holy Scriptures, and all outward Preaching, and Men, and Books, are but Servants to God and Chriſt, but God and Chriſt are Lord, and Maſter, and King over all, to whom be Glory and Honour forever and ever.

And as to the final ſtate of all honeſt and conſcientious *Gentiles*, who have not had Chriſt outwardly preached unto them either by the Miniſtry of Men or the holy Scriptures, it ſufficeth us to believe that God is not wanting to them, and it is one God, who is the God both of *Chriſtians* and *Gentiles*, and who ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith, *Rom.* 3.30. and it is no greater, nor other difficulty to underſtand how Honeſt and Conſcientious *Gentiles* can be ſaved by *Chriſt Jeſus of Nazareth*, than how Infants, and Deaf and Dumb Perſons, ſo born, can be ſaved, which our Adverſaries generally acknowledge, and therefore they can have no advantage againſt us in that reſpect.

Edward Thurſtan,
Henry Bull,
Anne Bull,
Thomas Cornwall,
Thomas Readman,
George Keith,
Ebenezer Slocum.
Joſeph Nicholſon,
Daniel Gould,
Jacob Mott,
Walter Clark,
Rob Hutchins
John Eaſton,

Here followeth some Testimonies Collected out of the Writings of our Antient Friends, giving some account of their Faith and Belief.

The Principles of Truth, by *John Crook*, *&c.* p. 3. to 18.

MAny are the Reports that are abroad concerning this People, not only as to their *Practices* and *Departments*, but also as to *Doctrines* and *Beliefs*. The former time having resolved and worn out, as being the Refuge of Lyes; but tho' the first be gone, yet the latter sticks with many, as not knowing what they hold as to Doctrine, some saying, *They deny the Scripture, and the Resurrection of the Body, and all Ordinances, with the Man Christ, and his Death and Sufferings, and Imputation of his Righteousness, and Faith in his Blood, &c.* Wherefore for the Satisfaction of all that would willingly be resolved, and know the Truth, I have written this short Account of their Faith and Belief.

1*st*. We believe, That the God of all Grace has given a measure of Grace, or some Manifestation of his Spirit and Light thereof unto all men, who at some time or other do feel something in their Hearts and Consciences, that doth lust against the Flesh, and the Flesh against it, and that these two are contrary the one to the other, one lusting after Evil, which is Evil, and the other after good, which is good.

2*dly*, We believe, by this Gift, Grace and Inspiration of the Almighty, man only can come to know the true God truly, what he is, and how he works in the Hearts and Consciences of People, to regenerate them, and make them bear his Image.

3. We believe, That all the Errors and Mistakes about God, and the things relating to his Kingdom, sprang and arose from mens wandering from this Gift of God, into their own Imaginations.

4. We believe and know, That this Gift and Grace of God appears in and unto all men, that all may be without excuse, accusing for the Evil, and excusing for the good, *Rom.* 2. 15.

5. We believe, That wheresoever the Power of God is not known within, there the Gospel is hid and unknown.

6. Through this Gift, we believe, That Chriſt Jeſus, the Son of God, was manifeſt in the Fleſh in the fullneſs of Time: and this we know, by the ſame Spirit by which our Fathers believed he ſhould come, and *Abraham* ſaw his Day, by the ſame we do believe he is come, and do ſee his Day, as alſo by the Prophets and Apoſtles Writings, which *Two-fold Cord is not eaſily broken.*

7. We believe alſo, That this ſame *Jeſus* hath God highly exalted and given him a Name above every Name, that whoſoever believes on him ſhall not periſh, but have Everlaſting Life, and that there is not another Name, whereby any can be ſaved, than this Name of *Jeſus Chriſt:* Nor is Remiſſion of ſins to be preached by any other Name.

8. We believe, That this Jeſus dyed for or becauſe of ſin, and roſe again for the Juſtification of thoſe that believe in him, and that he thereby ſpoiled Principalities and Powers, and triumphed over them openly, and led Captivity captive in his own Perſon — It is not a Belief from the Letter only, that can give a man the ſaving Knowledge of the Death of Chriſt, but he muſt have the ſame Power, in meaſure, working in him, to beget Faith in his Heart, that he may believe unto Salvation, as well as confeſs with his Mouth; And this man whoever he be, Bond or Free, that thus believes the Death of Chriſt, and its Satisfaction to God, cannot make it void, nor divide it, but will ſay, *Here is a dying man, witneſſing the Death of Chriſt, and nevertheleſs the ſame man living with Chriſt,* and concluding, *if Chriſt had not dyed, man muſt have periſhed in his Sin;* This being the way found out by God to recover him.

9. By this Gift of God in our hearts, we further believe, That Chriſt Jeſus roſe again from the dead, and ſits at Gods right Hand in a glorious Body. And we believe, that our low Eſtates and humble Bodies ſhall be made like unto his glorious Body, through the working of his mighty Power, whereby he is able to ſubdue all things unto himſelf; and that this Mortality ſhall put on Immortality. — And we believe, that Regeneration, or the believing in the Light of Chriſt within, doth not make void the Death and Sufferings of Chriſt without at *Jeruſalem*, no more than believing the Scripture Teſtimony without, concerning Chriſts Death, makes void the Work of Regeneration & Mortification within; but as the Apoſtle ſaith in another caſe, ſo I ſay in this, *For as the Man is not without*

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the Woman, neither is the Woman without the Man in the Lord: even so is not the Death and Sufferings of Christ without at *Jerusalem*, to be made void, and of none effect, by any thing within; neither doth the *Light within* make that of none effect without, but both in the Lord answers his Will: For, though there is, and may be a Knowledge and Belief of what Christ did and suffered without the Gates, in his own Body upon the Tree, and yet sin alive in the Heart, and the Work of Regeneration not known; yet it can't be so where the Light within is believed on, so as to have its perfect Work in the Heart, to regenerate and make all things New, and to be of God; this man can never make void what Christ hath done and suffered without: And yet this New Birth, or Christ formed within, and dwelling the heart by Faith, doth not limit or confine Christ to be only within, and not without also, but both within and without, according to the good pleasure of the Father to reveal & make him known; for he filleth all things, and the Heaven of Heavens cannot contain him, and yet is he at God's Right Hand, far above all Heavens, in a Glorious Body.

10. And we also believe the Resurrection of the Just and Unjust, the one to Salvation, and the other to Condemnation, according to the Judgment of the *Great Day*, and then shall every Seed have its own Body; for if the Dead rise not, we are of all men most miserable. But because we dare not be so foolishly inquisitive, as to say, With what Bodies do they arise, therefore do some say, *We deny both the Resurrection of the Body of Christ, and of all that are or shall be Dead*: But this also is false; for *every man shall be raised in his own Order, but Christ the first Fruits*, 1 Cor. 15. 23. And we believe they shall be raised with the same Bodies, so far as Natural and Spiritual, Corruptible and Incorruptible, Terrestrial and Celestial can be the same.

Pag. 40. of the same Book, by *E. Burrough*, And we believe, Even He that was Dead is alive, and lives for evermore; and that he Cometh, and *shall Come again* to Judge the whole World with Righteousness, and all People with Equity, and shall give to every man according to his Deeds at the *Day of Judgment*, when all shall arise to Condemnation or Justification, he that hath done good shall receive Life; and he that hath done evil, everlasting Condemnation.

Testimony for the Man Christ Jesus, pag. 4. cites *W. Penn*, where

he ſpeaks in the Name and Perſon of the *Quakers*, thus, *We do believe the Man Chriſt Jeſus to be glorified in Heaven: We do believe that holy Manhood to be glorified in heavenly Glory.* See now how far the *Quakers* are from denying the true and real Manhood of Chriſt in Heaven, or diſowning *Jeſus of Nazareth* to be the Meſſiah. And we further add and confeſs, That the *Same Man* Chriſt Jeſus, that ſuffered and was put to Death in the Fleſh, and raiſed from the dead by the mighty Power of God, aſcended into Heaven, Gods dwelling place, aſcended both as to a change of Place and ſtate of Glory: He is highly exalted in Power and Authority. Pag. 7. We have always believed & owned the Man Chriſt Jeſus, according to the plain Hiſtory of him in Holy Scripture, as namely, That he was miraculouſly conceived by the holy Ghoſt overſhadowing the Virgin *Mary*, that he lived an innocent & ſinleſs Life, preacht powerfully, wrought Miracles, was crucified and put to Death, as concerning the Fleſh, buried and roſe again the 3d day, and was ſeen of his Diſciples and many Brethren after he aroſe; and that the *Same Body* that was put to Death, was raiſed by the Power of God, & was a real Body really ſeen both before and after his Reſurrection, and at his aſcention alſo. So we confeſs the *ſame Man Chriſt*, not only to be ſtill in being, but alſo glorified, and his Body to be a *glorious heavenly* and *ſpiritual Body*. And as to his being Man, *We have one Mediator between God and Man, even the Man Chriſt Jeſus*, 1 Tim. 2. *And God will judge the World in Righteouſneſs by that* MAN *whom he hath ordained, whom he hath raiſed from the Dead*, Acts 17. 31. So that this MAN Chriſt did neither Vaniſh nor Periſh in any thing Eſſential to him, either as to his SPIRIT, SOUL or BODY, but is highly exalted and glorified. P. 12. But if we ſhall be changed as to our low Body, and faſhioned into a glorious and ſpiritual ſtate, then is Chriſt as to his Body changed or tranſlated into a far more glorious State than what it had when on Earth. P. 13. as for thoſe Objections againſt the Man Chriſt his being in Heaven, they are of *W. Harworth*'s own framing, and not the *Quakers*; for where did they ever thus argue, *viz.* Epheſ. 4. 10. *The Apoſtle ſaith he aſcended far above all Heavens*, ergo, *Chriſt is not in Heaven as to his* MANHOOD: Let him ſhew us that Book or Diſpute wherein we have this Argument, if he can. Again, 1 Cor. 15. *Fleſh & Blood cannot enter into the Kingdom of Heaven*: Where do the *Quakers* argue from hence, that therefore Chriſt,

is not there, as to his Manhood: Let him produce Book & page for this, or forever be ashamed.——His Reasons to prove *Christ now a Man in Heaven*, do not reach nor touch us, the thing not being deny'd, but really believed and Confessed unto by us.

Malice of the Indep. Agent again rebuked, p. 17. The terms *Natural* and *Earthly*, as given to the glorious Body of Christ, were and are offensive to us——It must needs be a very glorious heavenly Body; and we believing such a change in the glorious Body of Christ, we do not thereby, (nor ever did) believe that the Body of Christ which suffered was annihilated, & that his Flesh saw Corruption: No such matter: May there not be then a very wonderful change in the Body and yet the Substance not annihilated nor destroy'd; nor does it follow from our not believing nor owning his Characters (of *natural* & *earthly*) on Christs glorious Body, that therefore nothing of that Body remains or is in being. P. 19. As if we allowed nothing of the Man Christ, either of Spirit or Body, to have a being (after his Resurrection) to ascend; which is a horrid falshood; for though it was changed, and became excellent, refined and glorious, yet it follows not that it was annihilated.——Though Christ be God and Man in a most glorious Union and Power, yet the Manhood is not the Deity, nor the Deity the Manhood, yet inseperable in the heavenly Man, Christ, who is Lord from Heaven.

Pag. 23. Postscript by *George Whitehead*, in answer to *W. H's* Queries. Q. *I do but Query, what is become of that Flesh wherein He, (i. e. Christ) was manifested? Is that Flesh now in being? if so, where is it? in every place, or circumscribed in Heaven?* *Answ.* That Flesh saw no Corruption, but was raised from the dead: Christ did rise in that Body wherein he suffered, and in the same ascended into the Heavens, where the Patriarch *David* did not, as to his Body, which is in the Sepulchre, *Acts* 2.29. And that very Body of Christ which was raised from the dead, how should it but be in being, seeing he dyed not again, according to *Rom.* 6. 9. *knowing Christ being raised from the dead, dyeth no more*, Death hath no more dominion over him; his dying was only as to the Body, he was put to Death as concerning the Flesh, therefore the Flesh was raised from the dead. And it is so far circumscribed or encompassed in the Heavens as 'tis capable of, and as is proper to it; and tho' it be spiritual and glorious, yet a Body, and therefore not in every place where God is: To be Omnipresent

aipresent is only proper to God, and not to Bodies.

Q. *How do they but deny the Manhood of Christ, that say, the Body of Jesus is changed as to Substance, and his Soul is in every Saint? Answ.* 1*st*, They do not deny the Manhood of Christ, that say, his Body is changed, as to the Quality and Glory of it, that it is a spiritual glorious Body, in a higher state than when on Earth under Sufferings: This is no annihilating of the Body: 2*ly*. That his Soul doth powerfully extend to, and is in every Saint, in some sence and degree: This must needs be, if it act together in Union with the Deity, in perfecting all good in us, as our Adversary has confessed, as also that it is virtually in the Saints: Tho' we grant, that it is in more fulness in himself than in us, yet of his fullness have we all received.

Q. *They own, they say, the real Birth, Sufferings and Resurrection of Christ, but do they own his Intercession in his Manhood, as an high Priest in Heaven? Ans.* Yes, we do; he is entred into Heaven it self, to appear in the face of God for us.——*Note*, That we referred him for a more full answer than we have given about Christs Manhood, to a Book entituled, *The Way cast Up*, by *G. Keith*.

The real Quaker a real Protestant, by *G Whitehead*, p. 105, 106. Priest says, *That two of his Neighbour* Quakers *told him, That Christs Body did vanish at his ascention, and that now he hath no other Flesh or Body, but the Flesh or Body of his People. Ans.* I deny it to be the *Quakers* mind that Christs Body did vanish (so as to become annihilated) at his ascention: 'twas changed, and more glorified, but not vanisht. I am sensible that none in their right understanding or sence, would give him any such mistaken answer or account concerning the Body of Christ, that it so vanisht as to become annihilated.——Christ has a glorious Body, most near and proper to himself, above and more excelleut than all our earthly Bodies, like unto which he will change our low & humble Bodies.——P. 119. Christ hath a true and spiritual glorious Body, whereof the Saints are Members.

Pag. 108. Pr. *The* Qrs. *do believe, that Christ, God Man, did never purchase the Redemption of any sinners by the price of his own Blood.* Ans. We believe that Christ as Mediator, hath obtain'd eternal Redemption for us, and that by his own Blood, that we might be sanctified & redeemed from all Iniquity, for which end he gave himself for us.

Pr. *The* Qrs. *believe that deliverance from Condemnation is not by believing in Christ who dyed to save Sinners, but by obeying the Light within. Answ.* This is a Forgery again: Christ & his Light within are not

to

to be divided in matter of Faith or Salvation: We never oppoſed Chriſt who dyed for Sinners, or Faith in his Name, by believing or obeying the Light within.

Judgment ſixt, by *G. Whitehead*, in anſwer to *Jeffery Bullock*, viz. *You* (Quakers) *do preach both Salvation and Juſtification, and alſo Condemnation by the man Chriſt the Son of God, as other Profeſſions do, and this Doctrine I would have you to prove, becauſe you preach Salvation by Chriſt the Light within. It is no where written that we ſhall either be juſtified or condemned by that Chriſt which dyed without the Gates of* Jeruſalem, *but it is written*, by Grace are ye ſaved, *and* by the Light of the World are ye condemned, *&c. Anſ.* Thou that canſt not reconcile (or ſee the conſiſtency of) Salvation by the Man Chriſt Jeſus, And by his Light within, art gone from his Light, into Imaginations. Why haſt thou not better obſerv'd the Goſpel preacht by the Angel of the Lord, to the Shepherds concerning *Chriſt Jeſus*, *For unto you is born this day, in the City of* David, *a Saviour, which is Chriſt the Lord.* The true Chriſt of God is but one, tho' he hath appeared in divers manners, both in the Fleſh and in the Spirit; he is the Light, he is the Way to the Father, he is the Saviour, he is the one Mediator between God and Man, even the *Man Chriſt Jeſus*, the heavenly glorious Man, the Man that was promiſed to be for a hiding place, who in the days of his fleſh ſaid, *I am the Light of the World*: This our one Lord Jeſus Chriſt is our Light, Life and Salvation; he is Judge of quick and dead, that Man by whom God will judge the World in Righteouſneſs. See alſo *Tit.* 2. 11. where the ſaving Grace of God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, *&c.* are teſtified of; & therefore Salvation by that Chriſt, through his Grace, are not inconſiſtent, pag. 326.

Fleſh & Blood of Chriſt, by *I. Pennington*, (*Preface*) I have often heard them (*the Quakers*) own Chriſt both inwardly & outwardly; yea, I heard one of the Antients of them thus teſtifie in a publick Meeting many years ſince, *That if Chriſt had not come in the Fleſh in the fulneſs of time, to bear our ſins in his own Body on the Tree, and to offer himſelf up a Sacrifice for Mankind, all mankind had utterly periſhed.* p. 16. Glorious was that appearance and manifeſtation of his Son in the fleſh, precious his Subjection & holy Obedience to the Father: His giving himſelf up to death for ſinners was of great eſteem in his Eye: It was a ſpotleſs Sacrifice, of great value, and effectual for the Remiſſion of ſins, and I do humbly acknowledge unto the Lord the Remiſſion of my ſins thereby.

Reb.

Rob. Barclay's Apology, p. 94, 95, 96. We do not intend to equal our selves to that holy Man, the Lord Jesus Christ, in whom all the fullness of the Godhead dwells bodily, nor to destroy the reality of his present existence; for tho' we affirm that Christ dwells in us, yet not immediately, but mediately; he is the Head, and we the Members; now as the Soul of man dwells other ways, and in a far more immediate manner in the Head and Heart, than in the hands or legs; so God dwelleth otherwise in the Man Jesus, than in us. We also freely reject the Heresie of *Appollonarius*, who deny'd him to have any *Soul*, but said, *the Body was only acted by the Godhead*. As also the Error of *Eutyches*, who made *the Manhood to be wholly swallowed up of the Godhead*; wherefore as we believe he was a true and real man, so we also believe, that he continues so to be glorified in the Heavens, in *Soul* and *Body*, by whom God shall judge the World in the Great and General Day of judgment. We believe all those things to have been certainly transacted, which are recorded in the holy Scriptures, concerning the Birth, Life, Miracles, Sufferings, Resurrection & Ascention of Christ, and we also believe, that it is the Duty of every one to believe it, to whom it pleases God to reveal it; yea, we believe it were *Damnable Unbelief* not to believe, when so declared. And we believe that the Remission of sins, which any partake of, is only in and by virtue of that most satisfactory Sacrifice, and no otherwise.

His Vindication of Apology, p. 89. I do believe that the Body of our Lord Jesus Christ, which was crucified at *Jerusalem*, was again raised by the Power of God, in which glorified Body the Lord Jesus Christ dwelleth. Pag. 189. We are falsly charged with denying the outward appearance of Christ, the real existence of Heaven and Hell as a place without us, the Last and General Judgment, the Resurrection of the Body; for we really believe these things.

Much more might have been cited out of the Writings of our Ancient Friends, but this may suffice at this time to convince our Opposers, that it hath been, and is, the firm Belief of the People call'd *Quakers*, to expect Salvation by the Man Christ Jesus, who was born of the Virgin *Mary*, was crucified for our sins, and rose again for our Justification, ascended into Heaven, and ever liveth to make Intercession for us. *Faithfully Collected, and Recommended to perusal, by*

Will. Bradford.

FINIS.